[illegible]RMON
[illegible]REACHED AT
THE PVBLICKE
FAST.

TO THE COMMONS
House of Parliament. Anno 1628.

By IER: DYKE Minister of Gods Word, at *Epping* in *Essex*.

Rom. 13. 11.

And that knowing the Time, that now it is high time to awake out of Sleepe.

Augu. de Diuersis. Serm. 1[illegible].

Obtiescant ergo lingua decentium, mundatorum & [illegible], [illegible] [illegible]. Proprium [illegible] vos respondeo, & [illegible] [illegible] & [illegible] [illegible].

Salu. De Provid. lib. 6.

Qui aut abundantia nimia, aut sanctitate vitiantur, desinunt esse [illegible] [illegible], [illegible] desistere esse securi.

LONDON,
[illegible] MYDBOVRNE, and are to be sold at his Shop in *Pauls* Church-yard, at the Signe of the Gray-Hound. 1628.

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TO THE HONOVRABLE ASSEMBLY of the Commons-Houſe of Parliament.

I Know my ſelfe and mine owne vnworthyneſſe too well, to be ſo farre in loue with any thing of mine owne, as to thinke it worthy publicke view. That which once Auguſtine *ſpake of himſelf in humility,*

mility I muſt ſay of my ſelfe in truth: Quis ſum ego? Homo ſum vnus de multis, non de magnis. *And I know the truth of* Saluians *obſeruation.* Omnia dicta tanti exiſtimantur quantus eſt ipſe qui dixit, & qui legunt, non tam conſiderant quid legant quam cuius legant, nec tam dictionis vim atq; virtutem quam dictatoris cogitant dignitatem. *So that vpon theſe grounds I had great reaſon to haue forborne the Publiſhing of this Sermon. Yet againe, ſome reaſons there were that were preualent with me, to put it forth. Firſt, that I might a little enlarge ſome things that ſtreights of time, would not in the deliuery, permit to be medled withall. Secondly, it was*

Serm. de Diuerſis. 32.

Contra Auariſ lib. 1

my

my desire to leaue a Monument, and to giue a publicke testimony of my thankefulnesse to the Honourable House, for your so faire acceptance, and recompence of so weake, and vnworthy a Seruice, as was done you in this Sermon. Lastly, endeauours in this kinde haue a blessing from God, and want not their successe: I easily fore-see to how many censures I expose my selfe by this course, but I haue set vp my rest with him. Sufficiunt nobis in hac parte sanctorum sensus & Iudicia, quibus idem sentientibus, atq; nos, certi profecto sumus Deum ipsum sentire nobiscum: Pravorum hominum sensus aut parvi æstimandi sunt, aut nihil omnino faciendi. *If I*

finde acceptance with those that be good, and hereby may doe any good, I haue enough. The God of Heauen guide and blesse you in all your weighty deliberations, and make you an happy healing Parliament, to make vp all the breaches of the Land.

Yours humbly deuoted.

IER. DYKE.

HEB. 11. 7.

By Faith Noah *being warned of God of things not ſeene as yet, moued with feare, prepared an Arke, to the ſauing of his Houſe.*

IN the latter end of the former Chapter, the Apoſtle had exhorted vnto perſeuerance in the faith. To preſſe this home the better, he ſhewes the excellency of the grace of Faith.

That he ſhewes
1. By the *excellency* of it, in it ſelfe conſidered. Verſ. 1,2,3.
2. By a *Clowde of witneſſes*, by the examples of al their fore-fathers in both the Worlds, the World before, and after the Flood.

By all thoſe examples giuing them to vnderſtand that all the goodly things that their Fathers had, or did, they were beholding vnto faith for them. It is the Apoſtles purpoſe in this Chapter to ſet the garland vpon the head of Faith, and for the making of this garland, he picks and gathers all the moſt choyce and goodly flowers that grow ſcattered through the garden of the Scriptures, and ſo crownes Faith there

therewith to make a louely, and an amiable grace in the eyes of all.

This seuenth verse containes the example of the Faith of *Noah*, who was the last Patriarch of the old, and the first of the new World. In the verse we haue considerable, two speciall things.

1 *Gods* gracious *goodnesse* and *mercy* to *Noah*, { In giuing warning. / *Being warned of God.*

2 *Noahs* great *wisdome* in taking warning.

This wisdome of his is set forth in three degrees.

1 He *beleeues* the warning giuen him. *By Faith being warned, &c.*

2 He feares it: *Moued with feare.*

3 He *makes good vse* of the warning, and thereupon followes the Counsell of *God.*

For *God* did not only giue him warning of the danger, but gaue him also counsell, and direction, how to secure himselfe from the danger, and he taking the faire warning, takes also the good counsell, and prepares an Arke: And all these be three degrees of one and the same thing, each issuing and flowing out of other. *God* giues warning therefore. 1 He *beleeues.* 2 His *faith*, breedes *feare* of the calamity approaching. 3 His *feare* breedes a *care* of the preseruation of himselfe and family. Why builds he an Arke to saue his house? Because he *feared:* Why doth hee feare? Because he *beleeues Gods* warning: God *warnes* him, therefore he *beleeues:* He *beleeues*, therefore he *feares:* He *feares*, therefore he *prouides* against a rainy day, and takes a course to hide himselfe, and his family in the day of wrath. For the first: *Gods* mercy and goodnesse to *Noah. Being warned of God.*

The

The old World was growne to an horrible height of iniquity. The Children of *God*, the posterity of *Seth*, made mongrell matches with the daughters of men, the posterity of *Caine*. Those mongrell matches brought forth a monstrous brood, who defiled, and polluted the very earth. *God* saw the earth so defiled with their villanies, that he determines to bring such a iudgement vpon the earth, as should not only sweepe those monsters from off the earth, but such an one as should lay the earth a soake, and should wash and wrince it from the filth and defilement where-with they had corrupted it. *God* hauing set downe this determination, he doth not presently put it in execution; but first acquaints *Noah* with his purpose, and giues him warning of it, and that to this end, that he might giue the world warning. For as *God* by immediate reuelation, gaue *Noah* warning, so *Noah* by preparing the Arke, gaue the World warning of a iudgement comming, and that vnlesse some course were taken to preuent it, they were all in danger to bee swept away with a Flood; from which course of *Gods*: Learne.

Gods faire dealing in the administration, and execution of Iustice: Seldome or neuer doth *God* bring generall iudgements vpon a people, but he giues them faire warning. He doth not strike men at vnawares, and suddainly surprise them, without any notice giuen of his purposes. *Ezech.* 33. 3. *When the sword comes vppon the Land, hee must blow the Trumpet, and* warne *the people.* The Prophet *verse* 7. *Must heare the word at Gods mouth, and* warne *them from him.* Yea, so carefull is God that it be done, that if in

 case

caſe it be neglected, he threatens to reckon ſharply with thoſe whom he betruſts with that office, *verſ.* 8. God will require *blood* at ſuch mens hands. God doth not ſnatch vp the ſword into his hand, and preſently cut men of; but *Pſal.* 7. 12. Firſt, God *whets his ſword, bends his bow, makes it ready; prepares the inſtruments of death.* And all this whetting time, the time of making ready, and preparing, is a warning time. God whets, and makes ready in mens ſight, and in mens hearing, that the very noyſe of his whetting, may giue them warning of his intentions. And *Deut.* 32. 41. 42. God firſt *whets his Sword before it deuoures fleſh*; and God firſt *takes hold on iudgement*, before his iudgements take hold on men.

God liues by his owne rule, and by the ſame Law, he gaue his people in their warres. *Deuter.* 20. 10. 13. Hee would not haue them fall foule preſently vppon their enemies, but they muſt deale fairely with them. And it was the benefit of this Law, that the wiſe woman of *Abel* challenged at the hands of *Ioab* 2. *Sam.* 20. 18. and blames him that hee was come to *ſwallow vp*, and neuer according to the ancient Law of Armes giues them any parley, or warning of his purpoſes. So fairely deales God in his infinite goodneſſe with men, before hee comes to ſwallow vp, and to deſtroy; hee firſt giues warning, and offers fayre quarter. Therefore, *Hoſ.* 5. 8. God *blowes the Trumpet* before he drawes the ſword; not a Trumpet for an Alarme, and for the battle; but a Trumpet to giue warning that a battle is like to come. God hath his warning peeces; and his murdering peeces: God neuer diſchargeth his murdering, till hee haue

haue diſcharged his Warning ones.

The King of *Syria* his plot and policy, was ſuddenly and at vnawarres, to ſurpriſe the King of *Iſrael*. 2. *King*. 6. 8. He would go covertly, and cloſly to worke leaſt the King of *Iſrael* hauing intelligence of his deſigne, he might thereby fruſtrate his action. God goes not ſo covertly to worke, but as one that would be willing to be kept off and put by, he himſelfe giues intelligence of his intentions, hee doth afore-hand acquaint men with his projects. *Ier*. 18. 11; *behold I frame euill againſt you, and deuiſe a device againſt you. Thus God deales and giues warning.*

1. That if it be poſſible, men might bee brought to ſueh repentance, as might preuent the threatned evill. *Ier*. 18. 11.

2. That he may provide for the good of his owne. Sometimes God will deliuer ſome of his people from the calamity. Sometimes he will haue ſome of them vndergo it. In reference to both, he giues warning.

3. To ſuch as ſhall be deliuered in the day of wrath: If wrath ſhould come without warning, it might finde of Gods owne people, from vnder couert, and ſo they might prooue a prey to the iudgement. *Exod*. 9. 18, 19. God had a purpoſe that many of the *Egyptians* ſeruants and Cattle ſhould eſcape, and not bee ſlaine, in that terrible ſtorme of fire and hayle. God therefore giues warning of the ſtorme, that ſo they might be houſed that ſhould eſcape. If they had had no warning, they had beene abroad in the fields; and if in the fields when the ſtorme came, they had periſht inevitably. God hath a purpoſe in a ſtorme to ſaue ſome of his, therefore hee giues them warning

that they may get an houſe ouer their heads before the ſtorme come. What had *Noah* beene better then all the reſt of the vngodly World, if God had not giuen him warning: *God* warned him that hee might be ſafe in the evill day. When iudgements come, and are walking abroad, *God* would haue his people within doores, in their Chambers, their doores ſhut vpon them. *Iſ.* 26 20, 21. and therefore to this end giues them warning. 2. In reference to ſuch as ſhall vndergoe common calamity, *God* giues them warning that they may lay in, and lay vp that which may ſupport and vphold them in the time of diſtreſſe. *God* would haue the demeanour and behauiour of his people in the day of calamity, be different from other mens. He would haue them be of erected ſpirits, free from thoſe diſtreſsing perplexities, that others ſhalbe ſwallowed vp withall. Therefore hee giues warning that ſo they may gather that which may ſtrengthen them at ſuch a time: certainely if *God* ſhould giue no warning, there would bee little difference ſeene and diſcerned betweene the *righteous, and the wicked; betweene him that ſerueth God, and him that ſerues him not. Mal.* 3. 18. Little difference would bee ſeene in their carriages vnder the preſſures of calamity: You ſhould ſee *Euery man with his hands on his loynes, as a Woman in trauaile, and all faces turned into paleneſſe. Ier.* 30. 6. *God* would haue his people haue more blood in their faces, then the common ſort wil haue in ſuch a time. *God* would not haue Faith and Religion ſo pale faced, and ſo white liuer'd, as ciuility, and morality, will be at ſuch a time. Therefore *God* giues them warning, that ſo their prouiſions may be

ſuch

ſuch a gainſt the day of euill; as that their carriages may be maſculine, beſeeming *God* and Religion.

3, That *God* may be iuſtified, and cleare, when he iudges. *Pſal.* 51. 4. *God* doth it to gag, and to muzzle the mouth of iniquity; and to put to ſilence the cauilling ignorance of fooliſh men. What can be pleaded againſt the iuſtice of *Gods* proceedings, when *God* may ſay to men, as *Reuben* to his brethen. *Gen.* 42. 22. *Did not I warne you, ſaying, ſin not?*

Talis non vũ flagellari cum mundo, aut flagellatus murmuras ſub flagello? ſerue male, feciſti quod Dominus iuſſit, qui ne vapulares iſta flagella ante tibi prædixit? Auguſt. de tem. Barb.

Queſt. How doth God giue warning of wrath, and iudgements comming?

Anſ. 1. *God* giues warning many wayes.

1. by extraordinary, and immediate Reuelation. Thus was *Noah* heere warned of God, χρηματισθεὶς. The ſame word that is vſed of the warning giuen to the wiſmen. *Matt.* 2. 12. χρηματισθέντες, warned of God *God* in a dreame immediately warned them. And thus were all the Prophets warned of *God*, of the iudgements that were to come vpon the Iewes, and other Nations. And thus ſpecially is that to be vnderſtood. *Amos* 3. 7. *Surely the Lord God will doe nothing, but he reueales his ſecrets vnto his ſeruants the Prophets.* God by the extraordinary reuelation of his ſpirit, gaue them warning what hee meant to doe. Thus God made knowne to *Nebucadnezar* what ſhould come to paſſe afterwards. *Daniel* 2. 29.

2. By prodigious ſignes, and ſtrange wonders, both in Heauen and earth. *God* calls his worke of iudgement, *a ſtrange worke*; and *a ſtrange act. Iſa.* 28. 21. And when *God* doth theſe *ſtrange acts*, and workes of nationall iudgements, hee giues warnings many times therof by ſome ſtrange precurſory ſignes

and prodigies : Commonly ſome ſtrange præmonitory ſignes fore-runne, ſtrange executions of iuſtice: We haue a text for it. *Luke* 21. 11. *Great earthquakes ſhalbe in diuerſe places, and famines, and peſtilences, and fearefull ſights, and great ſignes ſhall there bee from Heauen* : And ſo it came to paſſe before the deſtruction of *Ieruſalem* by a prodigious comet, and other fearefull ſights *God* gaue them warning of their approaching ruine.

Wee ſhall ſeldome finde any calamitous time to haue befallen this kingdome which hath not had a fore-warning giuen of it by ſome prodigious things ſuch as was the rayning of blood at Yorke, ſometime before the Danes entrance into the Land, and others many of the like nature, as they know wel that are but any thing ſeene into our Chronicles. And what inconuenience can it be to coniecture, that God by that prodigious blazing Starre, *Anno* 1618. gaue the churches warning of the heauie and lamentable times that haue ſince enſued, & yet happily are to enſue. God had a *ſtrange worke*, and a *ſtrange act* to doe, and he gaue warning of it by as ſtrange a blazing Starre as had bin ſeene in many ages, God ſpeakes by all ſuch ſignes, and therefore wee reade of the *words* of Gods *ſignes, and wonders*, *Pſal.* 105.27. ſo the words are originally, And ſo of the *voyce* of his ſignes, *Exod.* 4.8. *If they will not hearken to the voyce of the firſt ſigne.* Therfore Gods ſignes haue *words*, haue a *voyce*, they ſpeake not onely to our eyes, but to our eares alſo. They are not only to be gazed vpon, but to be hearkened to, *Pſal.* 106,7. *Our fathers* vnderſtood *not thy wonders in Egypt*, Gods wonders then haue a language, and they

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are not onely to bee lookt vppon, but their language must be vnderstood. Now their words are Monitory words, their language is a Monitory language, and they giue vs warning that some great iudgements are at hand.

3 God giues warning by the ministery of the word. Though Gods ministers haue not an Oraculous warning by Immediate Revelation; yet they may see an evill in the causes, as a storme in the black clouds, and by considering, and comparing things present, with things past, and looking into Gods ancient wayes may see in the general that mischiefe is comming, and so from God giue warning. *Elisha* hath his sword as wel as *Iehu*, and *Hazael*. 1. *Reg*. 19. 17. And when *Elisha* vnsheathes and brandishes his sword, it is a fayre warning that the sword of *Iehu*, and *Hazael* are at hand. *God cuts downe by his Prophets, and slayes by the words of his mouth. Hos*. 6. 5. before hee bringes in enemyes to kill and slay, and when his Ministers are killing and slaying it is a warning signe that enemyes shall come to doe the like. So Ieremy *rootes out, pulles downe, destroyes, and throwes downe Kingdomes. Ier*. 1. 10. And when Ieremy begins to plucke vp & destroy, it is an ill signe that Babylonians, and other nations are comming at hand to doe the same worke. Whatsoeuer ye bind on earth shalbe bound in heauen; and so whatsoeuer yee roote out on earth shalbe rooted out in heauen; is not onely true of an extraordinary and propheticall Ministry, but of the ordinary standing ministry of the Church, when Ministers go to worke *Clauę non errante*, and follow the rules and grounds of the word. The watchman giues warning. *Eze*. 33. 3, but how if hee

he blew the trumpet, and giue warning. When Gods watchmen blow the trumpet, then God giues warning. Specially then are the warnings of Gods Ministers to be taken as warnings from God, when God shal stirre vp the harts of his seruants euery where in al parts, & places of a kingdome far distant, and remote each from other, to giue warning to a Kingdome. That looke as it is an argument of the diuine authority of prophetical Scripture, that the Prophets though they liued in diuerse places and ages of the world, yet they so al agreed in one & the same truth as if they had all spoken by one mouth. *Hence Luke.* 1.70. *As he spake by the mouth of his holy Prophets.* There were many *Prophets* yet but one *mouth*, they all so agreed that though there were diuerse persons, yet but one mouth, *as hee spake by the mouth*, not the mouthes of his holy Prophets *which haue beene since the world began.* So heere, when God doth stirre vp his seruants in all parts of a kingdome, and sets them all on worke as with one mouth to giue warning of wrath, it may be taken for no lesse then a diuine warning from God himself.

4 God giues warning by his administration, and dealing with other nations, and Churches Gods rods are not only smarting rods to them vpon whom they are, but they are monitory & *warning* rods to those vpō whō as yet they are not. *Zep.* 3.6.7. *I haue cut off nations, I haue made their streets waste &c.* what was one end God had in it? To giue Ierusalem warning. *I said, surely thou wilt feare me, thou wilt receiue instruction, so their dwelling should not be cut off.* God then aimed at this in his Iudgements vpon other narions that Ierusalem should take warning. Then *God* giues warning whē he puts

Oportet abietem vlulare quia cecidit Cedrus, ac alieni vicinorum plaga erudiri atque per aliena mala rebus suis probe consulere Greg. Naz.

puts the ſword into cõmiſſion. It is warning when he whets his ſword, but much more when he giues the ſword a Commiſſion. *Ezekiel.* 14. 17. *If I ſay, Sword goe through a land, ſo that I cut off man and beaſt from it.* There is the ſword put in Commiſſion and being ſo put in Commiſſion, there is warning giuen of approaching calamitie. We may know the ſword to be in Commiſſion as wee know the Iudges of Aſsize to bee. When we ſee the Iudges ride circuite, and goe from one ſhire towne to another, and doe executions vppon malefactors: then wee know they haue their Commiſſions: Iudges may not ride circuit without their Commiſſions, So when wee ſee the ſword ride circuit, and doe Executions euery where as it goes and cannot bee ſtaide, but it proſpers and preuailes, then without all queſtion it is in Commiſsion: When it goes through Lands, and Prouinces, and Churches, and cuts off man and beaſt, then queſtionleſſe God hath ſaid, *Sword, Go.* See *Ier.* 47. 6, 7. *Oh thou ſword of the Lord, how long will it bee ere thou bee quiet: put vp thy ſelfe into thy ſcabberd, reſt and be ſtill.* Like enough *Aſhkelon*, and the Philiſtins vſed all the policie, and power they could: but all their Combinations, Confederacies, Leagues, Vnions, could do no good. For all theſe the ſword was reſtleſſe, and proſpered ſtrangely, and not by any weakeneſſe of theirs, nor by any ſtrength of the enemy the victory ſtill loſt: ſo as a diuine hand of God was manifeſt therein. What might the reaſon of all this bee? It had a charge: *How can it be quiet, ſeeing the Lord hath giuen it a charge againſt Aſhkelon.*

When the ſword hath a Commiſſion, it doth as *Samuel* did, 1. *Sam.* 7. 16. *He went from yeare to yeare in*

circuit to Bethel, and Gilgal and Mizpeh, and iudged Israel in all those places, and his returne was to Ramah. Now looke then, as when *Samuel* was at *Bethel*, then they had warning that hee was comming to *Gilgal*, when he was at *Gilgal* then had they warning that hee was comming to do Iudgment at *Mizpeh*: So when the ſword is once walking circuit to iudge, if it bee come to *Bethel*, it is a warning that it is comming to *Gilgal*, if at *Gilgal*, there is a warning for *Mizpeh*. Let other Kingdomes, and Churches, that ſtand by and looke on, let them take this as a warning from God, that the ſword is comming to execute iudgements amongſt them. Then it is a warning that God will giue men to the ſword: *when euill goes forth from nation to nation, Ier.* 15. 32. And why ſhould other nations bee amazed, and their Kings be horribly afraid, and tremble euery man for his owne life in the day of Egypts fall by the ſword, *Ezech.* 32. 10. were it not but that Gods dealing with Egypt, were a warning of the like wrath, and ruine comming vpon themſelues?

5 God giues warning by doing, as *Pſal.* 78. 50. *He made a way to his anger, he gaue their life ouer to the peſtilence.* God brought the peſtilence amongſt them, but yet firſt he made a way for his anger, and his making of a way, was a warning that wrath was comming. God when he meanes that wrath ſhall enter indeed, hee doth not preſently let it breake in; but firſt *makes a way* for it, takes all things out of the way, that may ſtop or hinder it in its paſſage, or be any rub to it in its entrance. Now then when we ſee God preparing, and *making the way*, then hee giues warning of wrath comming, and being at hand. When Chriſt

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was to manifeſt himſelfe in his miniſterie, firſt *Iohn Baptiſt* muſt come before him, and his office was, *Marke.1.3. To prepare the way of the Lord.* Now then thoſe that had eyes to ſee *Iohn Baptiſt* preparing a way for Chriſt, might eaſily ſee that God gaue warning, that Chriſt himſelfe was ſhortly to come: becauſe Iohn was *preparing a way* for him. So when God is preparing a way for wrath, ſuch as haue eyes to ſee the way preparing, may ſee God giuing warning, that ſome heauie iudgement and calamitie is at hand. When the Kings harbengers come before, and prepare for the King, it is a warning to ſuch places that the King is comming. God ſo deales in the bringing in of iudgements vpon a nation, as he did in bringing in that great plague vpon the Church, in bringing in Antichriſt into the world, 2. *Theſſ.* 2. 7. *The miſtery of iniquitie doth already worke, onely hee who letteth will let, vntill he bee taken out of the way.* That plague was breeding long before it brake forth and came to ripeneſſe: but there was a τὸ κατέχον; namely, the Roman Ethnick Emperours that ſtood in the way, and till they were firſt done out of the way, the man of ſinne could not enter: but when that let ſhould be taken out of the way, and ſo a way made, *Then ſhall that wicked one be reuealed*, v. 8. So that when that let was done away, and ſo a way making, ſuch as had then eyes to ſee it, might ſee that God gaue warning that Antichriſt was now comming into the world. So it is in this caſe, Iudgement is breeding long before it comes. God hath a purpoſe to bring it, but yet many times there bee ſome lets in the way that it cannot well come till they bee remoued; God therefore prepares, and

makes a way for the intended Iudgement by remouing, and taking out of the way euery τὸ κατέχον euery let that may hinder it when it comes. And when the way is making, God giues warning that the Iudgment is comming. Now God commonly makes the way by two things; The *Moath* and the *Hornet*. And when those two come then are the harbengers come and the Iohn Baptists of the Iudgement.

1 The *Moath*, when God meanes to bring a Iudgment vpon a Kingdome hee first giues warning by making way for it by the *Moath*. *God* threatens, *Hos.* 5.14. a terrible Iudgment that hee will be to *Ephraim as a Lyon, and as a young Lyon to the House of Iudah. that he will teare and goe away &c.* But will God giue no warning, yes that he will, and fayre warning too, And how? *by making of way*, for the Lyon by the moath v. 12. *I will be vnto Ephraim* as a moath, *and to the House of Iudah as rottennesse*. The *moath* is a secret insensible Iudgement that gradually, and insensibly eates out the heart and strength of a State, and by the weakening of a State prepares it for a fatall desolatory Iudgment.

A *moath* eates now one threed, then another, makes now one hole, then another, and so by degrees wasting, and rotting the garment prepares it with much ease, to be rent in pieces. It is difficult to rende in pieces a strong sound garment, but when once it is all moath eaten, and rotten, how easy is it for any: much more for a Lyon to rende it: thus therefore would God prepare Ephraim for the *Lyon* by the *moath*, and by the *moath* giue him warning of the the *Lyon* What this *moath* is wee may see plainely by

that

that, *Isay.* 3. 1. 2. 3. with the eight verſe. In the eight verſe, *God* threatens the *ruine and the fall of Iudah and Ieruſalem.* But will God come ſuddainly vpon them? No, he will giue them faire warning: But how? By making way for their fatall blow, and for the *Lions* clawes by the teeth of the *Moath.* Firſt before the *Lyon* comes they ſhal ſee away making for him by the *moath. ver.* 1. 2. 3. *for the Lord of hoaſt doth take away from Ieruſalem, and from Iudah the ſtay and the ſtaffe.*

Firſt God before he ruines them will weaken them, and by ſome precurſory iudgment wil infeeble them by taking from them whatſoeuer might ſtrengthen them againſt an enemy, that when an enemy comes, they ſhal haue no ſtay, nor ſtaffe to reſt vpon againſt him. If an enemy doe offer to make an invaſion; yet if a people be well ſtored with prouiſions, they haue good ſtore of bread, trading be quick, that there be no generall pouerty and penury in the Land, it is a great ſtay againſt an enemy, it is a ſtrong threed in the garment. Againe if an enemy doe attempt an invaſion, yet if the ſtate be wel furniſht with Prudent, Ancient, experienced Counſelors, if withal it be wel prouided of braue ſouldiers, men of war, mighty men, Captaines of fifty, braue Leaders, & Commanders, this is a great ſtay to a ſtate, theſe be ſtrong threeds in the cloth that will not ſuffer it eaſily to be rent. It will bee hard to rend ſuch cloth aſunder that hath ſuch ſtrong threeds in it; Therefore that it may the eaſier be rent in pieces *God* will ſend ſome Iudgment before hand that moath-like ſhall eate aſunder thoſe threeds, hee will bring in the decay of trading which is the bread of a Land, hee will now take away one Prudent man, then

another, now ſuch a man of warre, and then another, and thus by degrees ſo weaken them that when an enemy ſhould come hauing al reſiſtances remoued he may with all eaſe ruine Iudah and Ieruſalem. Thus Iudah by the *Moath* had warning of the *Lyon*, and when God made their State and their Kingdome a motheaten Kingdome, he thereby gaue them warning that they ſhould aſſuredly fall, and ruine.

2 The *Hornet*. When God meanes to bring Iudgement vpon a Kingdome he giues warning thereof by premiſing and fore-ſending, the *hornet*. 23. 28. *I will ſend Hornets before thee which ſhall driue out the Hiuite, the Canaanite before thee.* What that *Hornet* is wee may ſee *v.* 27. *I will ſend my feare before thee, and will deſtroy all the people to whom thou ſhalt come and I will make all thine enemies turne their backes vnto thee.* This *Hornet* then was nothing elſe but the miſgiuing feare of the Canaanites ſelfe-cõdemning conſciences, which ſhould take all heart and courage from them, that they ſhould not be able to ſtand it out in the day of battaile, but their owne guilty conſciences repreſenting vnto them their deſerts, ſhould *Hornet*-like ſo ſting them with feare, that they ſhould turne their backes to the Iſraelites. And this was that which *Rahab* told the ſpies, and vpon which ſhee concludes that the Land was theirs, *Ioſh.* 2. 9. 11. *I know the Lord hath giuen you the Land.* How did ſhe know it? ſhe ſaw the *Hornet* was come before, & had ſtung the Canaanites, and thereby gaue warning of ruine, *And that your* terrour is *fallen vpon vs, & that all the inhabitants of the land faint becauſe of you, And as ſoone as we had heard theſe things our hearts did melt, neither did there remaine any*

more

more courage in any man becauſe of you. Here was the *ſtinge* of the *Hornet*, here was the *Hornet* making way for wrath. If the Canaanites had had courage and ſpirit, and ſhould haue ſtood ſtoutly, and brauely to it, it would not haue been ſo eaſie a matter for *Iſrael* to haue conquered *Canaan*, but now becauſe *God* would ruine the Canaanites, and giue *Iſrael* their land, therefore hee ſends the *Hornet* before to make way for their entrance, and ſo to ſting them that all *Courage*, and *Heart* might be taken away. And when the Canaanites feele this *ſtinging Hornet*, then haue they plaine warning that their Deſolation is approaching. This is that *Hornet* which *God* ſent before the *Medes*, to make way for the deſtruction of the *Babylonians*, *Eſay.* 13.7 8, 9. And this is that *Hornet*, that made way for the *Babylonians* to *ruine Ieruſalem*, *Ier.* 6 24. *Wee haue heard the fame thereof, our hands waxe feeble, anguiſh hath taken hold of vs, and paine as of a Woman in trauaile.* This was that *Hornet*, that made *Pharaohs armes fall downe. Ezech.*30.25. and his *ſword to fall out of his hands*, *v.*22. Hee was ſo ſtunge at the heart with the feare of the King of *Babylon*, that he had neither ſtrength to lift vp his arme, nor to hold his ſword in his hand. As the *Moath* takes away all outward ſtayes and helps, ſo the *Hornet* takes away inward Spirit, and Courage. And when both theſe are taken away, how faire a way is prepared for an enemy. Where euer then mens hearts melt with the feare of an enemy, from the guilt of ſelfe-condemning conſciences, it is a warning from God, that wrath is comming.

6 God giues warning by his graduall departure from a nation and a Church. When God meanes that

Iudgement

Iudgment ſhall come, he himſelfe will firſt depart, and as Iudgement ſhall come, ſo will he goe. Iudgement comes not all at once vppon a nation but by degrees, and *God* giues it an admiſsion by a graduall receſſe and departure. Now then whenſoeuer God beginnes to goe, then is it a faire warning that Iudgement is comming. In the ninth, tenth, and eleuenth Chapters of *Ezekiel*, *God* makes diuers remoues. And we ſhall ſtill obſerue that as hee goes out ſo ſome new Iudgement comes in. 1. He remoues from the Cherubins in the Oracle, to the threſhold, *Chap.* 9. 3. and vppon that remoue ſee what followes, *ver.* 5, 6, 7, *&c.* 2. Hee remoues to the Cherubins on the right ſide of the houſe, *Cap.* 10. 1. and vpon that remoue ſee what followes, *v.* 2. 3. He remoues to the Eaſt gate of the houſe, and the firſt entrance into the Temple, *Cap.* 10. 19. and ſee what followes vppon that, *Cap.* 11. 8. 9, 10. 4. He remoues to Mount Oliuet quite out of the citie, *Cap.* 23. And when *God* was gone quite out, then followed the fatall calamity in the ruine therof. Thus ſtill as *God* went out, Iudgement came in, and by theſe ſteps of his departure, hee gaue warning of the comming of Iudgement. When *God* is at the threſhold, Iudgement is at the doores. So *Amos.* 9. 1. *I ſaw the Lord ſtanding vppon the Altar.* But what doth the Lord ſtanding vppon the Altar? His ſtation was betweene the Cherubins in the Holy place: *Giue eare thou that dwelleſt betweene the Cherubins.* *Pſal.* 80. 1. What then meanes the Lords ſtanding vpon the Altar? ſurely it meanes no good. It is a ſigne God was going, he hath made a ſtep from the Cherubins to the Altar, and ſee what followes in that place: namely; a terrible ſentence of Iudgement. God is at the Altar when

when this ſentence is pronounced. It is in this caſe as it was in that. *Numb.* 12. 9 10. *The anger of the Lord was kindled againſt them, and he departed.* When *God* is angry, then will he depart. And what if he doe, what will follow? *And the cloude departed from off the Tabernacle, and behold Miriam became Leprous.* No ſooner doth *God* depart, but iudgement comes in his roome. So that when *God* beginnes to ſet his firſt foote forward, it is a faire warning of euill comming. The deſtroying Angells could do nothing to *Sodome*, ſo long as *Lot* was there: neither can deſolatory Iudgements haue power ouer a Nation ſo long as *God* is graciouſly preſent with them. Therefore as when *Lot* went out of *Sodome*, in that day fire and brimeſtone came downe vpon *Sodome*, ſo when *God* once goes, then are calamities ready to crowde in vpon a Nation.

Now *Gods* departure hath certaine foote-ſteps, which are Ominous preſages of ſorrow at hand.

1 When Idols and Idolatrie enter into a land. When Gods Arke came into Dagons Temple, then Dagon dropt downe, but when Dagon comes into Gods Temple, and riſes and is aduanced there, then God is going. See *Ezek.* 8.5.6. There was an *Image of Iealouſie*, and therefore *God would goe farre off from his Sanctuary.* Specially are *Gods* iealous eyes prouoked, when the caſe is as *Ezek.*43.1. *That but a wall betweene God, and Idols.* He likes no ſuch neere neighbours, he will be gon rather then brooke ſuch neighbourhood. Nay, it is a ſigne that *God* is already in ſome meaſure gon, for had he held his owne ſtation and poſſeſſion, how could they haue entred. Such a ſteppe preſages great calamitie.

2 When the miniſterie of a Church, beginnes to grow corrupt and vnſounde in Doctrine and man-

ners: when Trueth and Holineſſe departs, *God* departs. Hereupon a corrupt miniſtrie made a preſage of calamitie. *Hoſ.*9.7. *The dayes of viſitation are come, the dayes of recompence are come, Iſrael ſhall know it,* Nay Iſrael may know it before they come: But how? *The Prophet is a foole, the ſpirituall man is mad.* When Prophets, and ſpirituall men once begin to be fooles, and to be mad, to be out of their ſpirituall wits, and out of the way of trueth, then looke for the dayes of viſitation: becauſe when trueth goes, God goes, and when he goes no good can come.

3 It is a manifeſt ſtep of Gods departure, when it is with a Nation, as it was with *Sampſon. Iudg.*16.20. *He wiſt not that the Lord was* departed *from him.* But God was departed from him; and how appeared it? *v.*19. *She began to afflict him, & his ſtrength went from him:* he thought he *would do as at other times,* but could not. At other times he brake the green withes, at other times he brake new roapes, at other times he went away with the pinne of the beame, at other times he was ſtill too good for the Philiſtins, but now he could not doe as at other times. God was departed from him, and thereupon followed that miſery, *v.*21. *They put out his eyes, they put him in fetters of braſſe, &c.* Gods departure gaue warning of all this ſorrow, & in that his ſtrength went from him, that he could not doe as at other times; this was the impreſſion of *Gods* departing foote. Thus is it with a State & Nation. If God depart from them, he thereby giues them warning to looke for Philiſtins, fetters of braſſe, and the priſon houſe. And then may a Nation know that God is departing if not departed, when their ſtrength is departed from them, & they cannot doe as they haue done at other times. That ſame is an euident ſtep of *Gods* departure, *Pſ.*60.10.

Wilt

Wilt not thou O God which hadſt caſt vs off? and thou O God which didſt not goe out with our armies. When God then goes not forth with a peoples armies, he caſts thē off, he departs from them. And thus God departed from Egypt, and gaue them by this ſtep of his departure, warning of their deſtruction. *Ier.* 46. 14. 19. *Stand faſt, prepare thee, for the ſword ſhall deuoure round about thee furniſh thy ſelfe to goe into captiuitie.* But what ſigne or likelihood of Captiuitie? See *v.* 15. 16. *Why are thy valiant men ſwept away? they ſtood not becauſe the Lord did driue them; he made many to fall yea one fell vpon another, and they ſaid: Ariſe, let vs goe againe to our owne people, and to the land of our nativity from the oppreſſing ſword.* God was departed from them, their enemies beate them, great reaſon hath Egypt to take warning of ſword and Captiuitie comming vpon her: when a Nations ſhield is gon, what can they looke for, but to be bread for their enemies? And thus doth God giue warning in theſe particulars.

Take we here notice, of *Gods* gratious dealing with this ſinfull Engliſh nation. Our ſins are ſuch, that *God* might haue don with vs as with *Sodome*, *Lam.* 4. 6. *That was ouerthrown as in a moment. God* might ſodainly haue ſurprized vs and haue let in the flood of his wrath to haue ſwallowed vs vp in a moment. But here may I ſay as *Paul*, *Rom.* 11. 22. *Behold the goodnes, and the ſeueritie of God:* The *Seuerity* of *God*, in his purpoſes of wrath againſt vs: The *Goodneſſe* of *God*, in his gratious warnings, wherein he giues vs intelligence of his Intentions. This day is our trueth fulfilled in our eyes. We ſee it is true for our parts, that *God* giues faire warnings before iudgement ceaze vpon a people. *God* neuer gaue any fairer warning then he hath giuen vs: wee haue had warnings in all theſe kindes: For, *Vſe* 1.

1 What if I ſhould ſay, that *God* giues vs warning by Oracle? Seemes he not to doe it, *Apoc.* 3. 10. Speaks he not of an *houre of temptation which ſhall come vpon all the world?* Seemes not that *houre* to be already begun? Surely if that Scripture looke ſo far towards the ends of the world, and if meant of an *houre of temptation*, to come in this laſt houre of the world: then may we ſay of this, as our Sauiour Chriſt of that, *This is the houre, and the power of darkeneſſe.* The preſent troubles of the Church, may ſeem to be the beginning of that houre. But to let this paſſe, if *God* warne not vs thus, yet want we no warnings.

2 If prodigious ſignes and wonders bee warnings, then iudge if *God* haue not warned vs. Beſids that common warning, which *God* gaue vs with the reſt of his Churches, in that prodigious Comet we haue had peculiar warnings in this kinde. *God* gaue vs warning in that wonder of the doubled Tydes in the Riuer of *Thames*. *God* gaue vs warning in that earthquake March 27, 1626. *God* gaue vs faire warning in that prodigious ſtorme in the Citie, that fetcht the dead bodies out of their graues: together with that ſtupendious ſight vpon the water. And amongſt diuers others, I dare not ſlight that hand of *God* in ſending *Iohn Frithes preparation to the Croſſe*, in the Fiſh bellie to the Vniuerſitie of *Cambridge*, a little before the Cõmencement. That ſuch a booke, ſhould in ſuch a manner, & to ſuch a place, and at ſuch a time be ſent: when by reaſon of peoples confluence out of all parts, notice might be giuen to all places of the land, (in my apprehenſion) it can be conſtrued for no leſſe, then a diuine warning, and to haue this voyce with it, *England prepare for the Croſſe.*

3 And how long, and how loude hath the Miniſteriall

Of which thing I may ſay with a litle change, as Aug. ſpeakes of a prodigious warning God gaue the Romanes. *Quod quanti mali ſignum fuit? Quod ſi hoc ſignum tantum malũ fuit, quantum malum erit illud cuius hoc ſignum fuit? Aug. de ciuit. Dei lib. 3. c. 23.*

riall Trumpet ſounded in our eares? Hath it not ſounded like the Trumpet in Mount Sinai? *Exod.* 19. 13. 16. Haue wee not heard it *very long*, and *exceeding loude*, Haue not *Gods* watchmen from their watch-Towers a long while cryed as *Eſay*, 21. 8. *A Lyon, A Lyon.* Haue we not in this kinde been warned vnto wearyſomneſſe.

4 But what warnings hath God giuen vs in the calamities, and miſeries of our neighbour, and ſiſter Churches? Haue wee not ſeene the ſword in Commiſſion and vpon Circuit? Hath it not circuited from *Bohemia* to the *Palatinate*? from thence into other Prouinces of *Germany*, and ſo vp the borders of *Denmark*: Haue we not ſeene a diuine hand in all the Churches loſſes, Victory & ſucceſſe going with the enemie, though ther haue not wanted equall power, and forces to match with them? Nay, to come neere home: Hath not the ſword ceazed vpon our owne Armies? Hath it not begunne to eate Engliſh Fleſh, and drinke Engliſh Blood? Warnes it not vs fairely, that it is bending its courſe, and laying its roade towards vs? The Lord threatens the Edomites *Eſay*, 34. 6. *That the ſword ſhall be filled with blood, and be made fat with fatneſſe*: and elſe where, that it ſhall be *drunke with blood*. The ſword hath been a long while kept leane, hungry and thirſty, and hath not fed on our fleſh and blood. Is it not to be feared, that now it hath got a ſmatch, it will like an hunger-ſterued Wolfe, fall ſo much the fiercelier, and greedilier vpon vs? Yea, doth not *God* hereby giue warning, that hee will prouide a more liberall feaſt for the ſword, euen vnto *fatneſſe* and *drunkenneſſe*? If the ſword vpon other Nations, bee Gods warnings to vs of this Nation; then much more the ſword vpon thoſe of our owne Nation is a warning from God to vs, that he intends to haue a great ſacrifice amongſt vs.

Nec illos naturalé robur corporũ facit vincere, nec nos natura infirmitas vincit. Nemo ſibi aliud perſuadeat. Nemo aliud arbitretur, ſola nos morum noſtrorum vitia vicerunt. Salv. de prouid. l. 7. Ideo infirmis hoſtibus tradidit vt oſtenderet ſcilicet non vires valere ſed cauſam vt cognoſceremus meritorum hoc fuiſſe non virium. Id Nos non vicinos noſtros tãtum ardere vidimus ſed ipſi tam arſimus. Et quid hoc (proneſas) malí eſt. Arſimus Arſimus & tamen flammas quibus arſimus non timemus. Salv. de Prouid. l. 6.

5 And

5 And who is ſo blinde, as that he hath not ſeene the *Moath* at worke now a long while together? How hath it ſheared a ſunder the ſtrong threeds of our cloath, & how is our garment become Moath-eaten? What elſe meanes the common cry, and complaint of the decay & deadneſſe of trading, of the pouertie & penurie of many places in the land? What hath it bin, that within theſe few yeares hath taken away ſo many braue, and worthy Souldiers, men of note for birth, worth, skill & courage, that like thoſe *Iudg.* 5. 18. Would haue *ieoparded their liues in the high places of the field*: What I ſay hath it bin that hath by degrees picked out now one, then another, but the *Moath* ſent of *God* to prepare, and make way for a rending, and a ramping *Lyon?* As if *God* had ſaid, I am determined to bring a ſmarting iudgement vpon *England*: but I ſee ſuch a mightie man, ſuch a man of courage and skill, he will be a great hinderance to an enemie at his comming in, hee may bee a ſtop, and a rub in an enemies way: Therefore I will take him out of the way, that ſo iudgement may paſſe on ſmoothly, without any checke. And when we haue heard the fame, and rumour of enemies approaching, alas what a deadly ſting hath the *Hornet* ſtricken into our hearts? how haue our ſelfe-condemning hearts, vnder the conſcience of our perſonall and nationall guilt melted like water?

6 Laſtly, vnleſſe wee will wilfully ſhut our eyes, may we not trace *God* in the foote-ſteps of his departure from vs? May we not find him from between the Cherubins, and remoued not onely to the threſhold: but in a manner to the Eaſt-gate of the houſe, as if hee had but one remoue more, to bee gone quite and cleane from vs? *They haue ſeene thy goings O God, euen the goings of God my King in the Sanctuary, Pſal.* 68. 24.

So

So may we ſee the goings of God, euen the goings of God our King from his Sanctuary. What elſe meanes the ſpread, and growth of Popery and Idolatry? What elſe meanes the departure of our old Truth in the increaſe of Arminianiſme? Shewes not this that God is at the threſhold, if not at the Eaſt gate? And what meanes the going away of our ſtrength that we cannot doe as we were wont to doe as at other times. *When Ephraim ſpake, there was trembling, but when he offended in Baal he died.* Hoſ. 13. 1. *Ephraim* was terrible to all his neighbours about him, and who durſt budge againſt the name of *Ephraim*; but when *Baal* was come *God* was gone, and then euery paltry aduerſary trampled vpon him, & feared him no more then *a dead man.* How dreadfull hath the Engliſh name, and the Engliſh ſword beene to all our aduerſaries; when *England* ſpake, there was trembling? *But Lord what ſhall I ſay,* ſayes, *Ioſhua, when Iſrael turnes his backe vpon his enemies?* And Lord what ſhall we ſay when *England* turnes her backe vpon her enemies? What ſhall we ſay? What can we ſay, but that God is departing from vs, and giues vs warning thereby, of fearefull afterclappes like to follow. *Ichabod, Ichabod, where is thy glory? The glory is departed.* And it is with vs as with them: a people terrible *hitherto*, but not ſo now. *Hitherto* haue wee been terrible; but it is a ſigne the Lion is dead, when Hares inſult ouer him. Surely God giues vs warning that our ſhield is going, and that if wee take not a courſe to fetch him backe againe, and ſet him betweene the Cherubins, that wee are no better then bread for our enemies.

Vbi namq; ſunt antiqua Romanorum opes & dignitates? fortiſſimi quondam Romans erant nunc ſine viribus. Terrebant Romani veteres, nos timemus. O infelicitates noſtras! ad qua deuenimus? Salu. de prouid.

Vſe 2 If *God* giue warning, men ſhould take the warning

warnings he giues. To what end are warnings giuen, if not taken. *If the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to the battell?* 1. *Cor.* 14. 8. But when the trumpet giues a certaine ſound, then it is time for men to looke about them. Two thinges ſhould make vs take warning.

1 The great danger that will follow vpon warning neglected. Gods warnings neglected, doe but exaſperate wrath, and will make vengeance ſo much the ſmarter when it comes. See the danger of not taking warning. *Ezek.* 33. 3. 4. 5. *If the watchman blow the trumpet and warne the people, then whoſoeuer heares the ſound of the trumpet, and takes not warning, if the ſword come and take him away, his bloud ſhall be vpon his owne head; he heard the ſound of the trumpet, and tooke not warning, his bloud ſhall be vpon him.* Calamity ſingle and alone, will prooue burden heauy enough; calamity with guilt, and iniquity vpon our heads, the guilt of the neglect of Gods warnings will prooue calamity vnſupportable.

2 The great enſuing benefit vpon warning taken. Let things be euer ſo dangerous and deſperate, yet if men would take Gods warnings, there were poſſibility enough to ſaue all. Safety and preuention of dangers lies in taking of warning. *Noahs* taking of warning, was the *ſauing of his houſe.* Hee that *takes warning ſhall deliuer his ſoule,* *Ezek.* 33. 5. The King of *Syria* had many dangerous proiects againſt the King of *Iſrael*; *Eliſha* ſtill giues the King of *Iſrael* warning of the danger. 2. *King.* 6. 10. The King of *Iſrael* tooke his warning, and what was the iſſue? *Hee ſent to the place which the man of God had told him, and warned him*

him of, and he ſaued himſelfe there not once nor twice. The way to ſaue our ſelues from the dangers wee are warned of, is to take Gods warnings. Looke vpon all the warnings God hath giuen vs, and conſider if it may not be ſayd of vs as of *Moab.* Ier. 48. 16. *The calamity of Moab is neere to come, and his affliction haſteth faſt.* Yea conſider, if we haue not the *buds* of the *figtree,* telling vs that *ſummer is nigh,* and *that iudgement is neere euen at the doores.* And haſtens our affliction, and ſit we ſtill? As wee deſire to preuent the fatall ruine of this renowmed Church & Kingdome, ſo in the feare of God be wee perſwaded to take warning.

But how is that to be don, wherein ſtands this taking of warning? That is now the ſecond thing in the Text. *Noahs wiſedome* in taking warning. God giues, and he takes warning; and that 1. in *beleeuing* it: 2. in *fearing* it: 3. in *making vſe* of it for ſafety.

1. In *beleeuing* it. *By faith Noah, &c.* That ſhould indeed be mens wiſedomes to take Gods warnings by *beleeuing.* God is to bee beleeued in his threatnings, aſwell as in his promiſes. And this was the *Niniuites* wiſedome. *Ion.* 3. 5. *So the people of Niniveh beleeued God.* And this is the firſt ground of ſafety. If *Noah* had not *beleeued,* he had not *feared*; if he had not *feared,* he had not *prepared* an Arke; if an Arke had not been prepared he had periſhed. But now his Arke ſaues him; out of fayth and feare hee builds his Arke. And this is it God lookes for at our hands, that after ſo many warnings we ſhould beleeue him. *Noah* did ſo, and though hee were warned by immediate Reuelation, and in that regard had more reaſon to beleeue

then wee haue, yet againe in ſome reſpects wee haue more reaſon to beleeue then he had. For

1. He was warned only once, and that an hundred and twenty yeares before the flood came; we reade of no more warnings that hee had. In an hundred and twenty yeares he might haue an hundred and twenty doubts and queſtions in his heart, whether it ſhould be ſo or no. But we haue had warning vpon warning, ſeuerall kinds of warnings, and euery of theſe iterated. So that as God ſpeakes to *Moſes* in that caſe, *Exod.* 4. 1.3.4.5.6.7.8.9. ſo it may bee ſayd of vs. So that in regard of the varietie and frequency of our warnings, we haue more reaſon to beleeue then *Noah* had.

2 He was warned, as the text ſaith, *of things as yet not ſeene*; and yet he beleeues, there was nothing in naturall courſe that preſaged the floude. He ſees nothing till the floud begins, and yet he beleeued. Now in this regard wee haue more reaſon to beleeue than he. Hee was warned of things not ſeene, but we are warned of things ſeene; we can not ſay in this caſe as the Church complaines in another, *Pſal.* 74.9. *We ſee not our ſignes:* we ſee our ſignes, euen all ſignes of a flood that may be. *Except ye ſee ſignes and wonders,* ſaith our Sauiour in another caſe, *ye will not beleeue, Ioh.* 4.48. it was ſomewhat yet, that they would beleeue then: we ſee ſignes and wonders, and yet wee beleeue not. *Except I may ſee and feele,* ſaith *Thomas, I will not beleeue, Ioh.* 20.25. but when he did ſee and feele, he beleeued. We if we haue not loſt our ſight and ſenſes, both ſee and feele, and yet will not beleeue.

The people of Nineueh beleeued God, when *Ionas* warned them, yet forty dayes, &c. The men of *Nineueh* will

will riſe vp in iudgement againſt vs of this Nation: they had farre leſſe reaſon to beleeue than wee haue, and yet they beleeued; we haue farre more reaſon to beleeue, and yet wee beleeue not. 1. They had but one witneſſe, we are compaſſed about with a cloude of witneſſes. 2. They were warned but once, we haue beene warned vnto wearineſſe. 3. They could ſee no likelihood of any ſuch ſodaine danger, they knew of no preparations abroad; they ſee no enemies begirting their City with a ſiege, they were a ſtrong and a well prouided City, we heare and know of enemies, of potent and provoked enemies, and of their great preparations. 4. They were Heathens and Idolaters that profeſſed not the name of God; we glory in our Chriſtian title and profeſſion, in our beleeuing in God. 5. They were warned onely by a ſtranger, one of a nation held in ſuſpition and iealouſie. If ſome Spaniard ſhould now come into *England* and threaten it with deſolation within forty dayes, what little regard would we giue vnto it. But we are warned and threatned by thoſe of our owne nation, of whoſe loue, loyalty, and fidelity wee can make no doubt; by thoſe that pray for the welfare of the Nation, and wreſtle mightily with God for the peace of it. Here is a great deale of oddes between *Englands* and *Ninevehs* warnings, and yet *Nineueh* beleeued God, and wee beleeued him not. We haue more warnings, they more faith. The men of *Nineueh* will iudge this nation for their vnbeleefe.

How long, and how often hath God warned vs by his Miniſters, and yet may they ſay as *Iſ.* 53. 1. *Lord who hath beleeued our report?* How truely agrees that

to vs. *Hab.* 1.5. *Behold and regard, and wonder marueilously, for I will worke a worke in your dayes which ye will not beleeue though it be told you.* It is iuſt our caſe, though wee heare that which may make both our eares tingle, yet we will not beleeue it. It is iuſt with vs as it was in that caſe. *Act.* 27. 10. *Paul* there giues them fayre warning: *Sirs, I perceiue that this voyage will be with hurt, and much dammage not onely of the lading and the ſhip, but alſo of our liues.* And ſo it prooued in the ſequell. But *v.* 11. *The Centurion beleeued the maſter and the owner of the ſhippe more then thoſe things which were ſpoken by Paul.* We are warned of a ſtorme, and that no ſmall tempeſt is like to lie vpon vs, and that all hope that wee ſhall be ſaued is like to be taken away, and yet for all this we are readier to beleeue any that will comfort vs with ſome poore ſhadowes of hope, then to beleeue Gods *Pauls.* Nay wee are worſe then the Centurion, for he yet beleeued the Maſter, and the owner of the ſhip, and if hee had told him of danger, hee would not haue looſed from *Crete.* Why now the *Maſter* and *Owner* of the ſhippe, he and not *Paul* alone tells vs of the danger. Our Souereigne Lord the King in his Proclamation for the Parliament, and for the Generall Faſt, giues vs to vnderſtand of potent and dangerous enemies, and their preparations. If *Paul*, Gods Miniſters, will not be beleeued, yet let the *Owner* of the ſhip, Gods annointed, be beleeued. Faith would ſaue vs in this kinde. If the Centurion had beleeued *Paul*, *Act.* 27. 21. the ſhippe had beene ſaued. *Sirs, ye ſhould haue hearkened vnto me, and haue gayned this harme and loſſe.* They beleeued it at laſt, when the forepart of the ſhippe ſtucke faſt,

faſt, and the hinder part was broken with the violence of the waues. It is too late to beleeue when all is loſt; it is good beleeuing when ſomewhat may bee ſaued by it.

2. In *fearing, moued with feare.* This muſt bee another point of wiſedome to take warning ſo as to feare. The warnings of wrath ſhould worke deepe impreſsions of feare in our hearts. *Hab.* 3.16. *When I heard, my belly trembled, my lips quiuered at the voice, rottenneſſe entred into my bones.* Am. 3. 8. *The Lion hath roared, who will not feare?* And v. 6. *Shall the trumpet be blowne in the City, and the people not be afraid?* And yet people are not afraid, though their feare would much conduce to their ſafety. This is the way to be hid in the day of trouble, *Hab.* 3.16. *my belly trembled, &c. that I might reſt in the day of trouble.* And *Exod.* 9. 20. *He that feared the word of the Lord made his ſeruants and his cattle flie into the houſes*; and ſo they were ſaued from the ſtorme. Much might be ſaide to this point, but I muſt contract and haſten.

Nam ita cunctos ſua crimina praceſſerant, vt nec metuerent periculum ſuum praneſcebatur captiuitas, nec formidabatur. Ablatus quippe erat à peccatoribus timor ne poſſet eſſe cautela. Salv. de prouid. l. 6.

3. In *making vſe* of it for ſafety, and in taking a courſe for the preuention of thoſe dangers hee was warned of, *prepared an Arke.* And this is the ſpeciall point of wiſedome aboue the reſt. *Prou.* 22. 3. *A wiſe man foreſeeth the euill.* That indeed is ſome wiſedome, but that is not all; *And he hides himſelfe.* That's the ſpeciall wiſedome which takes a courſe for ſafety againſt approaching euills. This is that we are to doe, and then indeed wee take Gods warnings when wee prouide for the worſt. And thus it concernes vs to do now, if euer. Doe we not ſee a flood comming? Why

then are we not at our Arkes? Why will we wilfully periſh and caſt away our ſelues? When a flood comes, what would a man giue for an Arke then? Ah when the flood is come, what will be the miſerable madding feares of ſuch as ſhall not haue an Arke ready then? See their pitious condition, *Ier.*47.2.3. *Behold the waters riſe vp out of the North, and ſhall be an ouerflowing flood, and ſhall ouerflow the land, &c. Then ſhall the men crie and the Inhabitants of the land ſhall howle, &c. The fathers ſhall not looke backe to their children for feebleneſſe of hands.* How deepe and weighty is the oppreſſion of ſuch feares, as make parents grow vnnaturall?

Queſt. What is to be done then for the making of an Arke? How may we prouide for future ſafety?

Anſ. For the making of an Arke & prouiding for future ſafety, there be firſt ſome things to be done *by all* in generall. Secondly ſome things *by ſome* in ſpeciall.

1. Thoſe things that are to be done *by all*, are two.

1. Humiliation and deepe abaſement of our ſoules vnder Gods threatning hand. So that here wee haue cauſe by the way to breake out into thankſgiuing, and to ſay as *Ezr.* 7. 27. *Bleſſed bee the Lord God which hath put ſuch a thing as this into the Kings heart:* as to call forth the whole Land to the duties of Humiliation that we may yet beg for our liues. Well, if euer we will make an *Arke* for the land, and prouide for our ſafety, this is the firſt piece of timber that muſt be felled and ſquared for it. They bee great things that Humiliation will doe if it be don aright. *Iob.* 22. 29. 30. *When men are caſt downe then ſhalt thou ſay, There is lifting vp, and he ſhall ſaue the humble perſon.*

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He ſhall deliuer the Iſland of the innocent. Alas, we are down, exceedingly down from the ancient excellency of former times. How now might we recouer the ancient glory of this Iſland? Let men *caſt themſelues down* this day, euen down to the duſt, and lay their mouthes in the duſt, in the depth and trueth of humiliation: and though it were ten times lower with vs then it is, God would ſay, Behold *England is caſt down, There ſhall be a lifting vp.* What is our errand this day in theſe duties of humiliation, but that God would be pleaſed to take off preſent euils from vs, and that for the future things might goe well with vs? And would wee now in good earneſt preuaile with God in theſe things? Humble we then our ſoules ſeriouſly this day before our God. Humiliation indeed will doe the deed. See 2. *Chron.* 12. 6. 7. *The Princes of Iſrael, and the King humbled themſelues, and they ſaid, The Lord is righteous: And when the Lord ſaw that they humbled themſelues, he ſayd, They haue humbled themſelues, therefore I will not deſtroy them, &c.* And againe v. 12. *And when he humbled himſelfe, the wrath of the Lord turned from him, that he would not deſtroy him, and alſo in Iudah things went well.* How welcome ſhould that man be vnto vs, that could put vs in a courſe that might put vs in hope that all things now ſhould *goe well with vs?* Loe here is a courſe will doe it. Our feares and dangers are exceeding great, but be they neuer ſo great, yet if we this day do all deeply humble & afflict our ſouls, & powre out our broken & bleeding harts, & buckets of water before our God, I dare be the mã that ſhal promiſe you hope yet of ſauing al. I dare the boldlier do it, becauſe I haue a text for it. *Ezr.* 10. 1. 2. *yet now there*

there is hope *in Israel concerning this thing.* Now *there is hope.* Why now? There was praying, confessing, weeping, and the people *wept very sore,* they *wept a great weeping.* Yet *now,* sayes *Shecaniah there is hope:* as if he had sayd, though our danger is great, yet now vpon this humiliation, there is hope all shall bee well. As therefore we would this day goe home from these duties with *hope,* so doe we them to the purpose; Get hearts split in sunder, rent to peeces, mourning and melting hearts in confession and supplication. Doe we as *Manasseh* did, 2. *Chron.* 33. 12. *He humbled himselfe greatly.* Great humiliation will send vs away with great hope.

2. Personall reformation and amendment of our owne euill waies and prouocations. Euery soule this day quit his hands of his personall guilt. It is the wrath of God from whence all plagues and iudgements come. They bee our sinnes that kindle this wrath; they be the fuell that kindle and feed this fire. The King of *Nineueh* saw this to be a speciall prouision for safety from threatned wrath. *Ionah* threatens speedy wrath: he proclayms a fast: he enioines strickt abstinence from food and apparell. Would that serue the turne? No, he will haue prayer also added thereto, and not ordinary prayer neither, but *crying* prayer, nor any crying prayer neither, but let them *crie mightily.* And would this serue? No, hee will haue more, he will haue serious repentance and forsaking of sinne, and this not only of some few, but of all, *let them turne euery one from his euill way.* Now one would thinke nothing could be added to this, and yet hee hath not done; there is one thing more behind that makes

Nos cœlestiu ira ignem accendimus, & excitamus incendia quibus ardeamus: & recte utique quoties ista mala perferimus, ad nos dici illud Propheticum (Isai. 50) possit. Ite in flammam ignis quam accendistis. Salv. de provid. lib. 8.

vp

vp all. Beſides their generall repentance, hee requires a ſpeciall perſonall reformation of their ſpeciall perſonall ſinne, *And from the violence that is in their hands.* So wel did he ſee the vanity of all the reſt without this laſt.

2 There is ſomething to bee done *by ſome ſpeciall perſons.* And that is by you that are now met in this great and honourable Councell of the Land. You therefore that are the Great Senate of the land, vpon whom our eyes and hopes next vnder God and the King are; Bee ye entreated in the bowels of the *Lord Ieſus Chriſt* to take notice of Gods many warnings giuen to this Land, and ſo to take them to heart as to take a courſe for the preuention of threatned and imminent, euils. God giues you fayre warning of foule weather, and of a dreadfull flood, that is like not only to *ouerflow and goe ouer and reach to the necke*, as that *Iſay* 8.8 but of a flood like *Noahs*, that is like to ouertop the higheſt hills euen many cubits. The Phariſees *Matth.* 16. 3. were weather wiſe, *It will be foule weather to day, for the skie is red and lowring*, but could not diſcerne *the ſignes of the times*, as the face of the skie. Caſt vp your eyes, you honourable Senate of the Land, and you ſhall ſee that foule weather is towards, *for the skie is red and lowring.* Ye ſhall ſee a cloud not onely as that 1 *King.* 18: 44. as big as *a mans hand*, but as *v.* 45. *The heauens all backe with cloudes and winde.* Liſten and you ſhall heare *a ſound of abundance of raine.* Doe yee not already begin to feele the drops falling in your faces? We queſtion not but your wiſedomes diſcerne the ſignes, and the dangers of the times as well as the Phariſees did the face of the skie.

and that you see all sad presages, and prognostications of a flood.

Now then so many of you as God hath called to this Parliamentary seruice, giue me leaue to tell you what God and this Realme and Church with the distressed parts of Christs Church abroad, looke for at your hands. God hath called you together to bee the publique Arke-wrights for the safety of this Church and state. The eyes of these Dominions, and the weeping eyes of Gods Churches beyond the Seas are vpon you as vpon so many *Noahs*. *Lamech* when his sonne was borne gaue him the name of *Noah*, that is, one refreshing with rest, bringing comfort and consolation; you see his reason of the Imposition, *Gen*, 5.29. *He called his name Noah, saying, This same shall comfort vs concerning the worke and sorrow of our hands, because of the earth which the Lord hath cursed*. Now this is that we all pray and hope for, that this present assembly may be an assembly of *Noahs*, that this Parliament may comfort vs concerning the feares and griefes of our hearts, and because of the land which of late the Lord hath not blessed. This is that wee all pray for, we all looke for. Now then if you would proue right *Noahs* to vs, such as may bring vs consolation, then for Christs sake fall to the making of an *Arke*, and thereby make your selues *Noahs* and *Barnabasses*, the blessed sonnes of consolation to this Church and State. Thinke when you sit together in your solemne assembly that you heare the State and Church cry out vnto you, as once *Peter* did to Christ when the winds rose, and the Sea grew rough, *Master, Master, saue me, I perish*. So thinke you heare the people crying from

all

all the quarters of theſe Dominions, *Fathers, Elders ſaue vs, build vs an Arke, or elſe wee ſinke, or elſe remedileſſely we periſh.*

Thinke as you ſit together in councell that you heare a voyce from all parts of the Land from whence ye be come, crying in your eares, Helpe, Helpe, or elſe *we are all but dead men, Exod.* 12. 33. Preſent vnto your thoughts the ſad and diſconſolate condition of the Church beyond the Seas. Thinke you heare the ſhrikings of ſlaughtered and butchered infants dragd from their mothers breaſts to haue their braines daſht out againſt the ſtones of the ſtreets. Thinke that you heare the ſorrowfull and dolefull lamentations of rauiſht matrons, and deflowred virgins in the bitternes of their ſpirits, wringing their hands and rending the hayre from off their heads. Thinke that you heare the Church both at home and abroad, crying out vnto you, *An Arke, An Arke*, for Gods loue prouide vs an Arke. Improue all the wiſedome of your hearts, and all the power of your places to which God hath now called you, to ſaue vs from the rage of the mercileſſe waters: Gods watchmen haue a long time cried, *a Flood, a Flood*, Gods people now crie *an Arke, an Arke*. Now therefore in the name of God fall cloſe to the building of an Arke. *Noah* built an Arke but for the *ſauing of his houſe*, what is an houſe to a *Church?* to a *kingdome?* to *many Churches?* to *many kingdomes? Noah* built an Arke for the ſauing of *eight perſons*: what are eight perſons to millions and worldes of Chriſtian people that are like to periſh, and be ouerwhelmed by the mercileſſe enemies of Gods grace? that *make a noyſe like the noyſe of the Seas, that make*

a ruſhing like the ruſhing of many waters, like the ruſhing of mighty waters. Iſ. 17. 12. 13.

Queſt. But what courſe is to be taken, and what is to be done for the building of an arke?

Anſw. I will not take vpon me to direct your wiſdomes, but ſince it hath pleaſed you to call me to this ſeruice, giue me leaue ſo long as I keepe my ſelfe within the bounds of my profeſſion to aduiſe what I conceiue may make for common ſafety. If therefore you would make an arke, 1. make choyce of *good materials*, wherewith to build.

2. Haue a care to goe to worke in a *due manner.*

1. Your *Gopher* wood or building materialls they be theſe.

Illud magni & ſingularis eſt meriti, non ſolum ipſum labe non pollui, ſed providere etiam ne uquam alis polluantur. Procurator enim eſt quodammodo ſalutis humanæ, qui non tantum id agit ut ipſe bonus ſit; ſed efficere hoc nititur ut alii mali eſſe deſiſtant. Salv. de provid. 7.

1. The publique reformation of all ſuch nationall prouocations as haue made God angry with the land. This muſt be the very keele of your arke, heere you muſt begin: all arkes that want this *Gopher* wood in the keele will prooue but *cocke boates.* Alas, what poore reliefe will a cocke-boat affoord in a ſtorme when the curſt *Euroclydon* ſhall blow. A cock-boate will neuer liue in a ſtorme. All courſes you can take for ſafety & deliuerance, publique reformation being neglected, will prooue but ſuch *Arkes*, as that wherein *Moſes* was expoſed. *Exod* 2. 3 *Arkes of bulruſhes.* Alas, what ſuccour will an *arke of bulruſhes* yeeld in an vniuerſall deluge? Doe what you will, what you can, yet if this be not done, nothing is done. There be three things that conduce to publike ſafety. 1. The ioint endeuours of the Parliament in plotting, and the people in praying. 2. Warlike prouiſions and preparations. 3. And faſting. There is indeed much ſafety in

in theſe, and yet if Reformation be neglected, there is a vanity in all theſe, and no good will they doe. See it in particular.

1. People may pray hard, and you may worke hard, yet if no reformation, no ſafety. You haue a good gale of prayer at your backes, there is a great ſpirit of praier vp in the Land at this time; and I am verily perſwaded that neuer any Parliament in this Kingdome was more heartily prayed for. Beſides we doe withall thankefulneſſe acknowledge the great goodneſſe of God to vs in you, being reputed as wiſe and iudicious an able houſe as euer ſat. So that whē we conſider the earneſt prayers of the whole kingdome, and the great wiſedome of this Honorable Senate; I confeſſe they are as *a valley of Achor, a doore of hope.* Hoſ. 2.15. Wee haue great grounds of hope of much good. But yet neuertheleſſe let me be bold to tell you, that if there be no reformation of angring prouocations, all will come to nothing, and God will blaſt our hopes. It is much that prayer can doe; it is the locke & key of heauen, and yet it is little it will doe without reformation. It is much that wiſedome can doe. The wiſedome of one wiſe man will doe much. *Eccl.* 9.14.15. *There was a little City and a few men within it, and there came a great King againſt it and beſieged it. Now there was found in it* a poore wiſe man, *and* he by his wiſedome *deliuered the City.* Therefore what greater things may a whole Parliament houſe of wiſe men doe? And yet neyther our Prayers, nor your endeauours and wiſedomes will deliuer the land, vnleſſe ſome courſe be taken for reformation. It will bee no better in this caſe with vs, then it was with the mariners. *Ion.* 1.4.5. *There*

was a mighty tempeſt in the ſea, ſo that the ſhippe was like to be broken. The mariners vſe all meanes they can for ſafety, they cry to their gods, they lighten the ſhippe, and yet all will not doe, yea after they knew the cauſe of the tempeſt, *v.* 13. *the men rowed hard to bring the ſhip to the land, but they could not, for the ſea wrought and was tempeſtuous againſt them.* So then neither crying to their gods, nor caſting foorth the wares, nor rowing, nor tugging at their oares, will bring the ſhip to land out of the danger of the tempeſt, till *Ionas* was throwne ouer boord. And ſo ſoone as that was done, ſee what followed, *v.* 15. *They tooke vp Ionah, and caſt him foorth into the ſea, and the ſea ceaſed from her raging.* It is ſo heere; let all the people in the Land tug and row with all their might in prayer, and doe you row with all the ſtrength of your wiſedome in your Parliamentary endeuours, yet till our *Ionaſſes* and *Indaſſes* the prouoking ſinnes of the Land, that cauſe the ſtorme, and endanger the ſhip, be caſt ouer boord, till they bee reformed, there is no hope of bringing the ſhippe ſafe to land.

And heere by the way let mee aduiſe euery Parliament man that intends to further the worke of reformation, and in it to prouide for the Lands ſafety, to begin firſt with the reformation of his owne perſon. The worke of reformation muſt not bee vndertaken with foule hands. God will haue no honour from guilty hands. God ſends *Moſes* to doe a great ſeruice for his Church, hee goes about it with a guilty hand, with the neglect of his childes circumciſion, therfore God would haue killed him by the way. He muſt firſt reforme his owne ſinne before hee muſt meddle with

Iſraels

Iſraels deliuerance. And when God rayſed *Gideon* for the ſuccour of the afflicted ſtate of Iſrael, before hee muſt meddle with that worke, God ſets him another taske, *Iudg.* 6.25. he muſt firſt downe with *Baal.* That which the Emperor *Sigiſmund* once ſpake at the councell of *Conſtance* is a good rule here, one ſaid in the councell, *Oportet reformationem incipere à Minoritis*, meaning the Minorite Friers, To which the Emperor anſwered, *Imo vero à Maioritis*, meaning the Pope, Cardinalls &c. So I ſay if you will goe with a right foot to the worke of reformation, begin it *A Maioritis*, that is, from your ſelues, you are of the *Maiorites* of the kingdome, begin with your ſelues, your eyes will be the clearer, and your hands the cleaner for the worke.

2. Warlike prouiſions and preparations will not do it without reformation. There be no ſuch traytors to the ſtrength of a land, no ſuch vnderminers and weakners thereof as are vnreformed prouocations. It is but a folly to truſt to our ſtrength ſo long as no reformation Thinke vpon that *Ezek.* 33. 26. *Ye ſtand vpon your ſword.* As if hee ſhould ſay, it is but a folly for you ſo to doe, your ſword ſhall doe you little ſeruice. Why ſo? *Yee worke Abomination, and yee defile euery one his neighbours Wife, and ſhall you poſſeſſe the Land?* Shall your ſwords keepe you in, whilſt your ſinnes caſt you out of poſſeſſion? Reformation is it muſt ſtrengthen our Arme, and ſharpen our ſword againſt our enemies.

3 And what can doe more then faſting? and yet little ſeruice is it, it wil doe without Reformation; *Ier.* 14. 10, 12. *When they faſt I will not heare their cry.*

What

What may the reaſon be? There was faſting without reformation *v.* 10. So *Ioſh.* 7. deepe and hearty was *Ioſhuaes* abaſement, but yet ſomewhat elſe was to bee done. *Iſrael hath ſinned*, v. 11. and they muſt away with the *accurſed thing*. There was a *Babiloniſh garment* in the campe. What if there had beene a Babiloniſh God? what if a Babiloniſh Idoll? what if a Babiloniſh Prieſt? what if ſwarmes and crowdes of Babiloniſh Prieſts? It is not faſting that will make a watertight Arke, vnleſſe the execrable thing be remooued. Reformation muſt doe it. The way to eaſe our ſoules of all our grieuances & feares, is to grieue the ſoule of God. Doe this and then there is hope of ſafetie. *Iudg.* 10. 16. *And they put away the ſtrange Gods from amongſt them, and ſerued the Lord*: there was reformation. And ſee what followes. *And his ſoule was grieued for the miſery of Iſrael.* And then God rayſes *Iephthah* for their deliuerance. And this is the firſt thing to be done.

2. God we ſee is going and departing from vs. Labour to reduce him, & to ſet him in his primitiue ſtation, betweene the two Cherubins, the *power* and the *purity* of religion. If wee haue him amongſt vs, he is the only *Arke* in the world againſt a *flood*. *His Name is a ſtrong tower* for deliuerance, *Prou.* 18. 10. maintaine that tower. He is *a ſtrong Hold in the day of trouble*, *Nah.* 1. 7 make good that Holde. He is an Arke in the time of a flood. *Pſal.* 32. 6. 7. *In the floods of great waters they ſhall not come nigh vnto him. Thou art mine hiding place, thou ſhalt preſerue mee from trouble.* Yea hee it is that can preuent the flood, *Iſ.* 59. 19. *When the enemy ſhall come in like a flood, the*

ſpirit

ſpirit of the Lord ſhall put him to flight. Therefore as you would prouide for the ſafety of the Land, ſo prouide for Gods returne and reſidence amongſt vs. Doe as the two diſciples did when Chriſt made as though he would haue gone from them, *Luk.* 24.29. *They conſtrayned him ſaying, Abide with vs.* The common complaint is, that Popery ſpreads, that Arminianiſme ſpreads, as theſe come in, ſo God will goe out; theſe will ſoone driue him out to mount Oliuet, take ſome courſe therefore to ſuppreſſe the growth of theſe. Let me neuer proſper, if the State proſper vnder theſe. Keepe our olde God, and our old truth, vnder which the kingdome hath enioyed ſo long and happy peace, and hath had ſo wonderfull victories and deliueraces. It will bee with new doctrines and nouell opinions, as it was with new Gods, *Iudg.* 5. 8. *They choſe new gods, then was warre in the gates.* As ye loue your old peace, ſo maintaine, and doe your beſt to maintaine your old truth, the old way, and the good way. The Lord is with you whilſt you are with him.

3 That ſame is a ſpeciall peece of Arke-timber, right *Gopher* wood indeede to make Arkes withall, which we finde *Ezr.* 7. 23. *Whatſoeuer is commanded by the God of heauen, let it be diligently done for the houſe of the God of heauen; for why ſhould there bee wrath againſt the Realme of the King, and his Sonnes?* The way to preuent a flood is to preuent wrath, the way to preuent wrath and keepe it from a Realme is to doe *for the houſe of the God of heauen* whatſoeuer is commanded. There be three things commanded to bee done for the houſe of the God of heauen.

1 His houſe lies waſte beyond the Seas, miſerably

ruined. The God of heauen commands that his houſe be repayred. And God ſeemes to ſay now to you, as *Iehoaſh* to the Prieſts, 2. *King.* 12. 7. *Why repaire yee not the breaches of the houſe?* Whileſt Gods houſe lay waſte, there was wrath vpon the Land. *Hag.* 1. 4. 5. 6. But when once the houſe was built and repayred, then *Hag.* 2. 19 *From this day will I bleſſe you.*

2. He commandes his houſe to be purged, 2. *Chron.* 28. 5. Sanctifie the houſe of the Lord, and carry forth the filthineſſe out of the holy place. For this filthineſſe was the wrath of God vpon *Iudah* and *Ieruſalem*, *v.* 8.

3. He commands an able preaching Miniſtery in his houſe. In this reſpect many houſes of God in this land ly waſte. Many congregations want Preachers, many Miniſters want maintenance, and many couetous Impropriatours want conſcience. They haue learned that language, *Pſa.* 83. 12. *Let vs take to our ſelues* the houſes of God *in poſſeſsion.* The God of heauen commands a preaching Miniſtery in his houſe, that cannot be had without maintenance. Denie the Leuites *their portions*, and the *houſe of God will be forſaken*, *Nehem.* 13. 10. 11. And yee ſhall haue thoſe in their fields who ſhould bee in the Temple. Doe this one thing which the God of heauen commands for his houſe; and you ſhall notably prouide for the ſafety of the Land. Miniſters of the word are *the horſemen and chariots of Iſrael*: we feare enemies. *Horſemen and chariots* will be good defence, prouide ſtore of horſemen and chariots. How confident was *Abiiah* againſt *Ieroboam*, 2. *Chron.* 13 12. that *Ieroboam* ſhould not proſper in fighting againſt him? What was his ground? *With vs are the Prieſts of the Lord with ſoun-*

ding

ding trumpets to crie alarme against you. But what safety was therein? Exceeding much, for *Numb.* 10.9. *And if ye goe to warre in your land against the enemie, then shall ye blow an alarme with the trumpets, and yee shall be remembred before the Lord your God, And yee* shall be saued *from your enemies.* The trumpets of the Priests were as good as all the swords in Israel. Would ye saue vs from our enemies then? Prouide that the siluer trumpets may be blowne and may sound in euery Parish of the Kingdome. No such Arkes to saue from approaching dangers, as Pulpits well furnisht. How happy was the poore figge tree, *Luc.* 13. that had such a dresser of the vineyard that could *dig* aswel as *beg.* His *mattocke* kept off the *axe.* We are now in feares of enemies, and dangers; would we not be glad to haue our feares taken off, and to haue them be vpon our enemies, that they might make no war against vs? Heere is the way to doe it, to prouide preaching Ministers in all places of the kingdome Consider seriously that passage of Scripture, 2. *Chron.* 17. 7. 8. 9. *Iehoshaphat* sets vp a *teaching ministery* not only heere and there, but *in all the cities* of *Iudah.* And what was the sequele? That *v.* 10. *And the feare of the Lord fell vpon all the kingdomes of the lands that were round about* Iudah, *so that they made no warre against* Iehoshaphat. It is worth our noting, that at the second verse of the Chapter it is sayd that *Iehoshaphat placed forces in all the fenced cities of* Iudah, *and set garrisons in the land of* Iudah. And yet thereupon it is not said that the *feare of the Lord fell* vpon the neighbouring kingdomes; but when hee had established a teaching Ministry, then his enemies *had a feare, and made no*

warre. Forces and garrisons will not make a kingdome so dreadfull to an enemy as an able and godly preaching Ministry will doe. Haue a care of this, and in doing this, you shall do that which shall tend exceedingly to our safety and preseruation.

4 That is another good piece of timber for an Arke, *Ezr.7.26. Whosoeuer wil not do the law of thy God, and the law of the King, let iudgement be executed speedily vpon him, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.* There is a generation that will neither doe the *law of God*, nor of *the King*; who both by the *law of God*, and *the King*, are men of death. Oh that life migh be put into those lawes, and iudgement might be speedily executed, whether vnto death, &c. The Romish Locusts swarme euery where in the land and they go about to draw away men from obedience both to God and the King. And these they be whom we may thank for the increase of Popery, what wonder is it that so many are drawn into the whores bed, when there be so many Panders in euery corner entising men to commit fornication with the Romish Strumpet. Lay the axe to the roote of the tree. Cleere the Kingdome of these frogs that come out of the mouth of the beast, and the false Prophet. Neuer thinke to haue your Arke water-tight, nor to prouide for our common safetie till iudgement be executed vpon them. It is no cruelty to call for Iustice, nor persecution to doe iustice vpon such, vpon whō Iustice being done, you may procure mercy from God vpon a whole Church and Nation. It is worth your notice that after the hanging of the sonnes of *Saul*, 2.*Sam.*21.24. it is said, *After that God*

Audite & videte in ipsis veteribus factis omnia futurarum rerum forma & iudicia. Inuenitur Sara afflixisse Agar ancillam, & afflixit eam grauiter Sara, & fugit a facie eius. Ecce libera afflixit ancillā, et non

was

was entreated for the land. The Land for three yeares had beene vnder a iudgement and there was (doubtlesse) *entreating* of God for the land; but when they were hanged, then God was *entreated for the land,* and then it went well with the land. And as God will in some cases haue mercy and not sacrifice; so in some he will haue iustice and not sacrifice. This day is a day of sacrifice in prayer and humiliation for the safety of the Land.

Honoured in the Lord, God will haue iustice and not sacrifice, *Prou.* 21.3. *To doe iustice and iudgement is more acceptable to the Lord then sacrifice.* Nay the doing of iustice is a sacrifice, with the sacrifices of your prayers and humiliations let God haue the sacrifices of Iustice, *for with such sacrifices God is well pleased,* and for such sacrifices will be well pleased with the Land. It was zeale yet in the *Egyptians, Exod.*8.26. *Loe shall we sacrifice the abomination of the Egyptians before their eyes and will they not stone vs?* How foule a shame for *Israelites* then, that they can suffer the abominable sacrifices of *Egyptians,* you are afraid that God may let in oppressing enemies vpon vs, you sue this day for mercy to God in that thing; execute iustice and iudgement, and then may ye pray as *Dauid* did, *Psal.* 119. 121. *I haue done iudgement and iustice, leaue mee not to mine oppressors.* And so I haue done with the materials of your arke, the particulars whereby our safety may be procured.

2 The manner followes how yee should build this Arke. That stands in these things, Goe to worke.

1 With a spirit of concord and vnitie. The Churches haue lost too much already by disunion. My

vocat illam persecutionem Apostolus, ludit seruus cum Domino, & persecutionem vocat. Afflictio ista non vocatur persecutio. Quid vobis videtur fratres? Nonne intelligitis quid significatum sit. Sic ergo quãdo vult Deus concitare potestates, aduersus hæreticos, aduersus dissipatores Ecclesiæ, &c. non mirabimur: quia Deus concitat vt à Sara verberetur Agar, cognoscat se Agar, et ponat ceruicem. Aug. in Euãg. Ioan. Tract. 11.

praier and hearty desire is that it may be with both the houses of this present Assembly, as God promises to doe with the *two houses of Israel and Iudah*, Ezek. 37. 19. *that the Lord would make them one in his hand.* And wee shall see elsewhere the mischiefe of it when these two, were two, *Zech.* 11. 7., There were two staues, of *Beauty* and of *Binders.* That *staffe of Binders* was none other but the bond of vnity, by which the two houses of *Iudah* & *Israel* were knit together. God breakes the *staffe of Binders, v.* 14. and the *brotherhood* breakes, and then *v.* 15. 16. followes the threatning of sending into the land forreine and Romane Gouernours that should eate the flesh of the fatte, and teare their clawes in pieces. See the mischiefe of a *spirit of peruersities, Is.* 19, 14, 16, 17 making way for the ruine of *Egypt.* Be it therefore the vtmost of your cares and wisdomes to keepe the *staffe of Binders* vnbroken. Knit together in and for God to doe him and his Church all possible seruice.

So *Iunius* expounds it.

2. Set vpon the worke with speede. As Christ spake to *Iudas* in a case of taking away life, so I say to you in the case of sauing the life of the state. *That which ye doe, doe quickly.* It is high time that the Arke were already made. It will be too late to build Arkes when the waters are broke in: you had need doe in this case as *Aaron* did in that *Numb.* 16, 46. *Goe quickly,* for wrath is gon out.

3. Goe to worke thorowly, and substantially, make sure worke: God bid *Noah* pitch his Arke within, and without. Hee bestowed a great deale of time in building it, he made an huge vessell, but if he had not pitcht it well within, and without, hee had lost all his

cost

coſt and labour; both his Arke and himſelfe had bene caſt away. Therefore God appoints him *Copher* as well as *Gopher*; pitch, as well as Pine or Cedar trees.

4 Goe to worke couragiouſly. Betray not the State and Church with any carnall and baſe feares. *If I be bereaued of my children I am bereaued*, was *Iacobs* concluſion. *If I periſh, I periſh*, was *Eſthers* reſolution. Let the ſame be yours alſo. It is better to periſh for a Kingdome, then with a Kingdome. If the Kingdome periſh who can hope to eſcape? If the Publicke wrack, who can hope to ſaue his priuate ſtake? It is a folly when the whole Ship is in danger ſo to take care for ones priuate Cabin, as not to put ones ſelfe in danger to ſaue the Ship. If the Ship drowne, what becomes of the Cabins then? I ſay no more but as 2 *Chron.* 19. 11. *Deale couragiouſly, and the Lord will be with the good.* Thus we ſee the materialls wherewith, and the manner how this ſauing Arke muſt bee built. Now the Lord giue all you *Noahs* and Parliament Arke-wrights, hearts to ſay as *Nehemiah* ſpake of building the wall of *Ieruſalem*. *Nehem.* 2. 20. *The God of heauen he will proſper vs, therefore we his ſeruants will ariſe and build.* You his ſeruants take notice of Gods faire warnings, take notice of our feares and dangers, take notice of the hope and expectations of the Church at home and abroad, take notice of the eyes of the Kingdome, and of all Chriſtendome that are vpon you, *Doe you ariſe and build, and the God of heauen proſper you.*

FINIS.